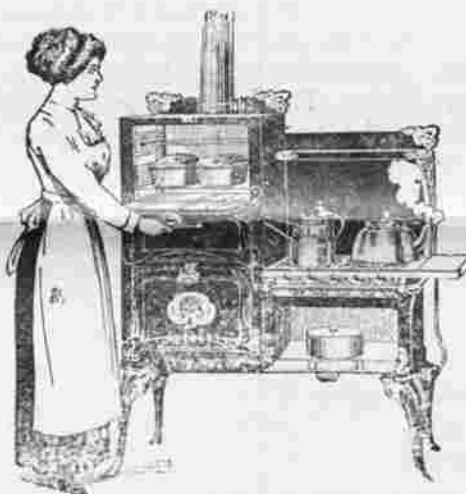


SACRED HEART REVIEW

FOR GOD AND COUNTRY.

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SATURDAY, November 7, 1914.

ECCLESIASTICAL ITEMS.

LIEUTENANT DOBBIN of the Ninth Scottish Fusiliers at eighteen years of age, is reported to be the youngest officer in Kitchener's army. He is a Catholic.

"MRS. ANDREW RUF, of Syracuse, N. Y.," says the *Catholic Sun*, "is the mother of seven daughters, five of whom are nuns in the Order of Christian Charity."

FATHER VAN HECHT, O. M. I., has been appointed Catholic chaplain to the forces of the South African Union now in the field in German South West Africa.

RECENTLY one of the Paulist Fathers in Austin, Texas, received back into the Church a woman who had been away from her duties for sixty-seven years. She is now eighty-one years of age.

LAST Sunday, St. Thomas' Church, Jamaica Plain, of which the Right Rev. Monsignor Moriarty is permanent rector, having undergone a thorough renovation, was rededicated by His Eminence, Cardinal O'Connell.

MONSIGNOR EHRLE, for many years Prefect of the Vatican Library, has been released at his own request from this charge which he has held so many years and is succeeded by Monsignor Ratti.

NOT a few of the native Indian troops called by Great Britain to the battle-line in Europe are Catholics. This rather astonished the French at first. An-

other thing which greatly struck the people of that country was the fact that they were well supplied with Catholic chaplains.

AN English paper tells us that an application by Catholic authorities in Russia for permission for Catholic priests to go to the front to minister to the spiritual needs of Catholic soldiers has been granted by the government.

MOUNT ST. JOSEPH COLLEGE, Dubuque, Iowa, conducted by the Sisters of Charity of the Blessed Virgin Mary, has established a chair of Gaelic and placed it in charge of one of the Sisters who received her elementary training in the best Gaelic schools in Ireland.

THE Catholic Abstinence Union of America now totals 607 societies, with 44,920 members. In this movement, Philadelphia still leads, as it has for forty years past. It counts some 160 societies, with 17,000 members. Pennsylvania, as a whole, has 250 Total Abstinence Societies, with 27,000 members.

SUNDAY evening, Nov. 15, a Solemn Vesper service, arranged for by the local Council of the Knights of Columbus, will be held in St. John Evangelist Church, Winthrop, Mass. The Knights of Columbus will attend in a body. A special sermon will be delivered by the Rev. Denis A. O'Sullivan, O. M. I., of Lowell, Mass.

"BELGIUM has four Catholic dailies," stated *America* (Oct. 3). In a later issue a correspondent corrects this statement. "On a moment's reflection I can recall at least fourteen Catholic dailies: five in Brussels, three in Antwerp, three in Ghent, one in Bruges, one in Liège, one in Namur. And I think there are more."

IN a sermon on the Rosary at St. Anne's Cathedral, Leeds, England, on a recent Sunday morning, the Very Rev. Dean Shine stated that he had been informed by a wounded soldier that in the trenches of the Catholic regiments the recital of the Rosary could be heard during a lull in the booming of the cannons. His informant belonged to a regiment of which ninety per cent. were Catholics.

THE REV. TIMOTHY T. O'KEEFE, army chaplain, who has been stationed at the Federal prison on Alcatraz Island, Cal., has been transferred to the barracks at Fort Myer, Va. Chaplain James Houlihan, who has been stationed at Fort Myer for about a year past, is assigned to duty in the Philippine Islands. Chaplain Francis L. Kunnecke has been placed upon the retired list, and owing to

disability not incident to service has been awarded full pay for one year.

THE results of the Irish Intermediate examinations this year, demonstrate once again the value of the work done in Ireland's institutions of learning. The Catholic colleges, schools, and convents have more than maintained their former excellence. The Christian Brothers' Schools, Cork, head the list with forty-two distinctions. Clongowes coming next and leading the colleges by thirty-eight. The Loretto Colleges of Dublin and Kilkenny and the Dublin Dominican Convent head the girls' schools.

THE consecration of the Right Rev. Patrick J. Hayes, D. D., as Titular Bishop of Tagaste and Auxiliary Bishop of New York, took place at St. Patrick's Cathedral on Wednesday morning, Oct. 28, at 9.30 o'clock. His Eminence, the Cardinal-Archbishop of New York, was the consecrating prelate, assisted by the Right Rev. Henry Gabriels, D. D., of Ogdensburg, and the Right Rev. Thomas F. Cusack, D. D., Bishop of Themiscyra and Auxiliary Bishop of New York. The sermon was delivered by the Right Rev. Monsignor Joseph F. Mooney, P. A., V. G.

LAST March the Most Rev. John M. Lorenzoni, Vicar Prior-General of the Carmelite Order, sent letters to all the convents of his order summoning representatives from each country to assemble in Rome, Oct. 12, to elect a new Superior-General and to conduct other business of importance concerning the order. On account of the difficulties to be encountered by Fathers from the countries in Europe now at war, the chapter, however, has been postponed until January, 1915.

HIS Eminence Cardinal Gibbons heartily commends the project to erect on the field of battle of Gettysburg a monument perpetuating the memory of the noble nuns who nursed the wounded during the Civil War. "Without noise or contention," writes the Cardinal, "our Catholic Sisters took up the only work left to woman on the grim fields of war and moved like angels of mercy amid distressing scenes of carnage and death, superior to victory or defeat, to the rights or the wrongs of the dread hour, thoughtful only of common humanity and of the image of our Redeemer, Jesus, stamped indelibly on every broken and palpitating frame."

THE REV. JOHN E. BURKE, Director-General of the Catholic Board for Mission Work among the Colored People, received from Cardinal Farley on Monday a notification that he

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had been appointed a Domestic Prelate by the late Pope Pius X. Father Burke has devoted thirty-one years of his life working for the spiritual and temporal advancement of the colored race. He was for twenty-seven years pastor of a church for negroes, and during the past seven years he has been Director-General of the Catholic Board for Mission Work among the Colored People, a national organization, of which His Eminence James Cardinal Gibbons is honorary President.

SUNDAY evening, Nov. 15, the band and vocal concert given annually in Boston College Hall, this city, will take place under the direction of Band Master Devine, head of the U. S. Naval Station Band at the Charlestown Navy Yard who will lead the massed bands of Boston on this occasion. Mr. Devine was the Division Band Commander on the trips of the United States fleet around the world a few years ago. Vocal and instrumental soloists will assist Mr. Devine in making this concert a noteworthy musical event. The object of the concert is to assist in the work of establishing scholarships for Boston College. It is under the management of the Loyola Guild of which the Very Rev. Charles W. Lyons, S. J., President of Boston College is the head, and the Rev. James F. Mellyn, S. J., treasurer.

RECENT DEATHS.

Sister M. Bertha, for forty years the Treasurer of St. Mary's Academy, South Bend, Ind., died recently. Her funeral was attended by nearly all the priests of Notre Dame, the students of St. Mary's and many college men from the University.

The Rev. Dr. Mahar, pastor of St. Vincent's Church, Akron, Ohio, who died recently in Cleveland, where he had undergone a serious surgical operation, was an editorial contributor to the *Catholic Universe* for over ten years.

Professor Ernest Lagarde, for forty-five years professor of English literature and modern languages at Mount St. Mary's College, Emmitsburg, died recently after a short illness. He was seventy-eight years old. He was a native of New Orleans, and served in the Confederate ranks during the Civil war. For many years he held a prominent place in the journalistic field. He received the degree of Doctor of Laws from Georgetown University.

May their souls and all the souls of the faithful departed through the mercy of God rest in peace.

The Sacred Heart Review.

NEW SERIES

BOSTON, NOVEMBER 7, 1914.

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The Week's News.

Despite wars and Ireland's Catholic Truth Society, Catholic activities continue to form a large part of Irish life. One of the most interesting events of recent happening was the annual conference of the Irish Catholic Truth Society in the Round Room of the Mansion House, Dublin. An English prelate, the Right Rev. Dr. Keating, Bishop of Nottingham, addressed the gathering. He dealt with the great changes likely to come over the nations of the world as a result of the present war, and concluded with the following words: "And when I reflect not only on your numbers but on the natural and supernatural gifts of the Irish people, when I see your sons achieving distinction in every career open to talent, when I reckon the wealth of resources laid up in this island, now, as always, a storehouse of Catholic energy, can you wonder that I am eager to tap those resources for the benefit of the English-speaking world? Can you wonder that I dream dreams of an early future, when the Catholics of Ireland and Scotland will habitually take counsel and common action with us, your brethren in England and Wales, to organize congresses, to form associations, to provide literature, to send out lecturers to maintain worthily a Catholic Press, and thus to arrive at a general Catholic policy which will enable us to shepherd our own, and to secure for those without a fair hearing for Catholic Truth?"

Back to stricken Belgium, Cardinal Mercier of Malines is calling the priests who, on account of war conditions, have left that country. These priests are now scattered throughout France, Holland, and Great Britain, and the Cardinal urges them all to return to their parishes as the roads are open and public security is everywhere guaranteed. He thinks their return will induce the Belgian refugees to seek their homes again and thus assist in the resumption of normal life and put an end to the thieving which is now going on. The Cardinal adds that the German governor of Antwerp has authorized him to declare that the young men need have no fear of being taken prisoners into Germany, either to be enrolled in the army or employed at forced labor; that the general population will not be held responsible for individual infringements of the police regulations and that both German and Belgium authorities will take all possible steps to procure food supplies for the people. Finally, Cardinal Mercier exhorts the priests on their return to busy themselves in the work of organizing relief committees getting help for the destitute people and generally aiding in the resumption of the social life.

Turkey has apologized for the recent warlike operations of Turkish men - of - war. The Grand Vizier of Turkey explains that the ships which figured in attacks on Russian seaports were commanded

by German officers. But this apology is not considered sufficient by the Allies. It is believed that France, Russia and Great Britain not only will demand reparation for the warlike operations of the Turkish fleet in the Black Sea, but will insist that Turkey's entire fleet, or at any rate the cruisers "Goeben," "Breslau" and "Hamidieh," be put out of commission until after the war, Turkey's security being guaranteed in the meantime. Whether Turkey will acquiesce to this remains to be seen.

At the time of the Catholic Belgians French Revolution, in England. England, then much more intensely Protestant than now, welcomed the Catholic refugees, many of them priests and nuns, driven out of France. At first, we have no doubt, there was some suspicion of the newcomers; but as time went on and the Protestant English people came to know their guests better, they began to change their opinions about the Catholic Church. To-day England is again sheltering thousands of homeless Catholics from Belgium; and if we may judge from what we read, the contact with these good people is removing from many Protestant English minds some of the misunderstanding and prejudice that is such a barrier to mutual good will. Even in Glasgow, whose people are not noted for sentiment of any kind, particularly sentiment for Catholics, Belgian refugees are being cared for with enthusiasm. The arrival of a large number of nuns was the occasion of scenes which could not have been deemed possible three months ago. Where in July there might have been opposition, there was now every sign of welcome, and the people of Glasgow vied with one another in showing their anxiety to help in every possible way to succor the needy.

Another phase of the matter worth recording in our pages is referred to in a letter which appeared recently in a Nottingham (Eng.) daily paper. The writer, Mr. E. C. Price, who has just returned from Belgium, is a member of a well-known local Nonconformist family. Mr. Price wrote: "If it had not been for the very great number of priests, who have indeed been God's good messengers far beyond what will ever be known in this world, the misery would have been much intenser than it has been; and though, as many of your readers will know, my early days were spent in Nonconformist circles, when I return to Belgium I shall never, to my dying day, pass a priest without the very humble lifting of my hat."

A minimum wage of from eight dollars to nine dollars a week for women and minors of ordinary ability has been ordered into effect in Minnesota, Nov. 23, by the State Minimum Wage Commission. Notice of this has been sent to all employers. In St. Paul, Minneapolis and Duluth, in mercantile stores and offices, and for waitresses and hairdressers, the rate of pay is fixed at nine dollars; in cities with less than 50,000 population, \$8.50; and outside these cities \$8.

In manufacturing and mechanical establishments, telephone and telegraph offices, laundries, dyeing, dry cleaning, lunch-rooms, restaurant and hotel occupations a scale of \$8.75 is provided in the three large cities, \$8.25 in other towns and cities and \$8 for the balance of the State. The order will affect approximately 3,000 employers throughout the State. The law provides a fine from \$10 to \$50 or imprisonment from ten to sixty days for any employer failing to comply with the order.

The death is announced of one of the veteran soldiers of Christ on the far-away battle-line in China. The Rev. L. Conrardy, whose life was devoted to work among the most forsaken of God's children, the lepers of China, passed away recently in Hong Kong. Father Conrardy was born in Belgium seventy-eight years ago. He worked in this country among our Indians for several years.

The army is not what one would call a democratic institution, yet the possibility of beginning at the lowest round of the ladder and climbing to the top is present there as elsewhere in our American life. Lieutenant-General Adna R. Chaffee, former Chief of staff of the United States Army, who died last Sunday at Los Angeles, Cal., was a "ranker." He was born April 14, 1842, on a farm in Orwell, O. He had little schooling and he left the farm to enlist, July 22, 1861, in Troop K, Sixth Cavalry, U. S. A. In his first regiment he remained until 1888. Promotion came slow to him and it was two years before he gained a second lieutenancy in the Sixth Cavalry on March 13, 1863. At the end of the war he was only a first-lieutenant, and it was not until 1867 that he became a captain. Then he waited twenty-one years before his uniform was adorned with the chevrons of a major. It was not until June 1, 1897, that he became a lieutenant-colonel in the Third Cavalry and then the Spanish War brought him his chance. Since then his rise was rapid until he attained the rank he held at his retirement.

Republicans throughout the country made great gains in the State and Congressional elections held last Tuesday. Here in Massachusetts Governor Walsh, our Democratic Chief Magistrate was re-elected, but only by a very small plurality. Lieutenant-Governor Barry, also Democratic, who ran for re-election, was defeated. New York elected a Republican, Whitman, in place of Glynn, a Democrat. The Democrats were swamped in Pennsylvania by 200,000 votes, representing the plurality rolled up by Brumbaugh, Republican candidate for Governor. Boies Penrose goes back to the Senate, 150,000 votes to the good, despite Theodore Roosevelt's personal campaign against him. The Republicans gained fourteen Congressmen in Pennsylvania, the Progressive delegation being wiped out. The Progressives lost heavily everywhere.

What Catholic Editors Say

Catholic Neutrality.

"Like the nation at large," says the *Catholic Tablet* of Brooklyn, "our Catholic papers ought to keep a strict neutrality on the war as Catholic America is made up of the sons and daughters of the belligerent nations. The Catholic Irish and German make up the vast bulk of our people here. In Europe their people are on opposite sides in the vast struggle. The real causes and circumstances of the war and the direct cause of the calamity are as yet hidden in the contradictory stories of the nations concerned. Both England and Germany have been very fair and impartial in their treatment of the Church and the Catholic children of both nations are a credit to their faith. If there is any ground for resentment from the Catholic breast it is against infidel France that has so harshly treated the Church of God. Our devout ones see in the war the avenging hand of God. The sudden return of tolerance on the part of France towards the Church is but natural. We fear that the coming of peace for France would not mean peace for the Church."

Why 'This Silence'?

"Last year," says the *Catholic Bulletin*, "when a Jew was prosecuted in Russia for an alleged ritual murder, the public press of this country was loud in its protestations against the injustice done to the Jewish people by this recrudescence of an exploded calumny against the race. Why are these same papers so silent now, when priests are being murdered and nuns ravished by the brutal soldiery of Villa and Carranza in Mexico? Is this change of attitude to be attributed to sectarian bias? Or is it because these brigands who are in control of the political situation in Mexico enjoy the friendship of the American Government whose unwarranted intervention in Mexican affairs makes it responsible for the iniquities perpetrated against Mexican Catholics by the so-called Constitutionals? It would be interesting to know just why the public press is so silent in regard to a matter of such grave importance. If they do not know the facts they can easily find them out."

The Anti-Catholic Campaign.

Says the *Catholic Sentinel*: "We note from time to time in our exchanges reports of protests from the Protestant clergy against the present anti-Catholic campaign. The *Sunday Visitor* of this week tells of a gratifying occurrence at New Hampton, Iowa, where early in September a visiting anti-Catholic propagandist was denounced by the local Methodist minister, the Methodist district superintendent and the Baptist minister. They pointed out that the reverend itinerant calumniator of Catholics 'cleaned upward of \$2,000 out of the town.' He can make more this year in a month, said the Methodist pastor, than he could make in a whole year as pastor of a church. He is in the 'unholy movement' for the money there is in it. We honor these Protestant clergymen for repudiating the villainous attacks made on the Catholic Church by one who presumes to represent Protestant opinion; but, we inquire, does not the general silence of the Protestant pulpit in regard to

these matters indicate sympathy with the un-Christian propaganda going on in the name of Protestantism?"

Memory of a Great Man.

Commenting on the recent occurrence of the 125th anniversary of the birth of Father Mathew, the Irish Apostle of Temperance, the *Universe* of London says: "The 125th anniversary of the birth of Father Mathew carries the mind to the days when enthusiasm responded to the call of religion and patriotism and seized on opportunity. They were the days when the 'Liberator' cast a spell over Ireland and England which has remained unique, and can hardly ever be surpassed. While he was liberating the people from religious persecution and political disabilities, the great 'Apostle of Temperance' was delivering the people from the bonds of social slavery. It is safe to say that the mass meetings on which the genial, generous, and eloquent Capuchin played as on a mighty instrument, moving at will to laughter and tears and high resolve, have never been equalled. That man was an exception in Ireland who had never taken the pledge from Father Mathew, and old men in later years were proud to remember the part they played in the stirring campaign. Those were the hard-drinking days, when it was a distinction to be taken literally to be 'drunk as a lord' . . . The people sobered themselves under the influence of religion and personal magnetism. The movement has had its lasting fruit, and Cardinal Manning took up Father Mathew's mantle when he formed the League of the Cross."

CONSECRATION OF THE RIGHT REV. THOMAS J. SHAHAN AS BISHOP OF GERMANICOPOLIS.

The REVIEW has before mentioned that Monsignor Thomas J. Shahan, Rector of the Catholic University, will be consecrated Titular Bishop of Germanicopolis in Baltimore Cathedral, Sunday, Nov. 15, by Cardinal Gibbons. The assistant consecrators will be Bishop Nilan, of Hartford, and Bishop O'Connell, of Richmond. The sermon will be preached by Monsignor Duggan, Vicar-General of the Hartford diocese. The titular see of Germanicopolis is in Asia Minor, in the mountainous province of Iscuria, and like many of the titular sees is now a poor village of a few thousand inhabitants. It is of interest to the Catholics of the United States, having been successively held by Bishop Mullen of Erie, and Bishop Koudelka of Superior.

Monsignor Shahan was born in Manchester, N. H., in 1857, and received his early education in the public schools of Millbury, Mass., and at Montreal College. He was a student of the American College, Rome, from 1878 to 1882, in which year he was ordained a priest for the diocese of Hartford, obtained at the Propaganda the doctorate in theology, and was soon made chancellor and secretary of his diocese. In 1889 he joined the staff of the Catholic University of America, then being organized by Bishop Keane, and after three years of historical studies at Rome, Berlin and Paris, returned to Washington to occupy the Eugene Kelley Chair of Ecclesiastical History. This post he occupied for eighteen years, and meantime founded the *Catholic University Bulletin*, which he edited for ten years, besides contributing to several reviews. He is one of the five editors of the Catholic Encyclo-

MARGARET OF NEW ORLEANS.

By M. E. BUHLER in the New York Sun.

[Among the first of the few statues in this country erected to women is that of Margaret Haughery, the baker of New Orleans who befriended orphans. She was born in Ireland about 1814.]

Above the passers in the street
Sits Margaret;
Her dress is old and plain and neat,
And orphans gather at her feet;
While all the southern airs glow sweet
Round Margaret.

Round Margaret, the baker, who
Worked with her hands that she might
strew
Her charities like summer dew
Upon the orphans that she knew.

A hundred years have come and gone,
Margaret,
Since first thine eyes beheld the dawn
Across far waters; but the morn
Was radiant whereon thou wast born.

O Margaret, throned serenely there
In that old-fashioned kitchen chair,
With placid brow and smooth drawn hair,
The face of saints is not more fair.

Look down this day with sweet face bowed,
Our Margaret,
On childless women, strident, loud,
That clamor in a public crowd;
And pray that they may be endowed
With thy grace, Margaret!

pedia, and is President of the Catholic Educational Association, and of the National Conference of Catholic Charities, also National Chaplain of the Young Men's Catholic Union. He is a member of the Board of Judges for the Hall of Fame, New York City.

In 1909, he became Rector of the Catholic University, and was made a Domestic Prelate of the Papal court. He has written several works, "The Blessed Virgin in the Catacombs," "The Beginnings of Christianity," "The Middle Ages," "St. Patrick in History," "The House of God," and other addresses and studies. He also translated from the German Bardenhewer's important work on the early Fathers of the Christian Church. Within the last five years Monsignor Shahan has seen the University take on a considerable growth. Four large and noble edifices have arisen, the Cardinal Gibbons' Memorial Hall, the Dining Hall and Graduate Hall, the Engineering Building and the Chemical Laboratory, now in progress of construction. Additional land has been purchased and the Summer School for our Teaching Sisters and the Catholic Sisters College have been called into successful life. The student body of the University has also grown in numbers, registering this year nearly 700, of whom over 400 are lay students, while the professorial body has grown from twenty-eight to eighty teachers. If this proportion of growth be kept up in the near future, the University will realize, while they yet live, some of the great hopes of its original projectors and supporters. One of the last works of Monsignor Shahan is the National Shrine of the Immaculate Conception, a new and splendid church of the University, which it is hoped to build with the aid of the Catholic women of the United States, and for which shortly before his death Pius the Tenth gave to Cardinal Gibbons a substantial contribution, besides a beautiful Apostolic Letter, printed in the last issue of the *Salve Regina*, the modest little bulletin in honor of Our Blessed Mother by which Monsignor Shahan makes known the progress of the movement in favor of the National Shrine.

Editorial Notes.

FREEDOM of speech ought not to mean freedom for all sorts of abuse.

A VETERAN Odd Fellow named Leamy died the other day in New York. A man with a name like that in the Odd Fellows must have felt himself a very odd fellow indeed.

WE learn from the London *Athenaeum* (Oct. 17) that Monsignor Benson's last work with his pen was "a special book of devotions and intercessions on behalf of all those affected by the war. It is entitled 'Vexilla Regis,' and will be issued shortly by Messrs. Longmans."

AN esteemed contemporary asks its readers to notice the marked resemblance to Pope Leo XIII in a picture of Pope Benedict XV which it prints. The fact is, the picture is so indistinct that it might well be said to bear a marked resemblance to almost anybody.

WE wonder if Orangemen soldiering in Belgium side by side with Irishmen of Catholic faith and Nationalist feeling are singing "'Tis a long, long, way to Tipperary." Under their breath we imagine they are singing "'Tis a long, long way to Home Rule." That would express the feelings of their leaders in Ireland, at any rate.

"WE don't know what to think," remarks the *Catholic Citizen*, "of American Catholic editors who continue to publish in their columns anti-German war news written by their London correspondent." We rather believe that our esteemed contemporary does know what to think of such editors, but that he is too polite to express his thought.

OUR congratulations are hereby tendered to the Hon. David I. Walsh, for the second time elected governor of the Commonwealth of Massachusetts. May his new administration be such as to reflect credit upon himself not only as a citizen, but as a child of the Catholic Church which inculcates a "square deal" for everybody without regard to race or creed!

To be silent at the right time is a great gift, and one that is needed now more than ever, when race feeling is running high. Words are eloquent at times, but silence is often more effective in preventing argument. "Silence is the unbearable repartee," said Gilbert Chesterton—a repartee that we suggest to such of our readers as are tempted to be drawn into a war controversy in shop or office.

EVEN some of the British are getting tired of exaggerated newspaper stories in their own favor. "We must insist on our repeated warning against all the stories, all the battle tittle-tattle to the effect that Germany is nearly done for, and that now she is driven to gathering in for her dwindling armies white-bearded veterans and boys under the age for military service," declares the London *Saturday Review*. "Stories told here about the utter discomfiture of Germany only serve one end—they tend to damp down recruiting."

RECRUITS to the Holy Name Society are gathered everywhere. At a fire, says an exchange, a piece of wood fell upon the

helmet of a fireman, hurting and irritating him. "By—," he exclaimed, taking the Sacred Name in anger. The chief turned quickly to him. "Stop that," he said. "If we get out of here alive it will be through the power and goodness of God. Don't profane His Holy Name." The fireman took the rebuke to heart in the right way, and is now a member of the Holy Name Society.

"THE time has passed when a supercilious editor could commit himself to the statement that 'the question of God' lacks actuality," asserts a reviewer in the London *Athenaeum*, in a notice of some recent books. The reviewer goes on:—

The question of God, whether for or against, whether explicitly or implicitly, whether in a Christian or a non-Christian aspect, occupies in greater or less degree most of the leading minds of the present generation. It even seems to be mingled somewhat more vividly and sincerely than in the immediate past with the conduct of practical affairs.

THE Democratic Candidate for Governor of New York, Martin H. Glynn, was defeated, but though during the campaign all sorts of anti-Catholic tricks were used against him, he never allowed himself to be swerved from a course of restraint and dignity. Commenting on this, the New York *Sun* said:—

Governor Glynn has one great success to his credit. He made an active and forcible campaign without resorting once to misrepresentation or malice. No act or word of his can leave a trace of bitterness in the breast of any honest opponent.

THE Catholic press of this country sustains a grave loss in the death, which occurred last week, of Mr. William A. King, business manager of the *Catholic Union and Times* of Buffalo, N. Y. Though a man who never sought publicity, Mr. King filled a large place in the life of Buffalo. His death was commented on feelingly by every daily paper in the city, the municipal buildings hung their flags at half mast, and the mayor did him signal honor in addressing the board of aldermen upon his character and power. The REVIEW hastens to tender to the bereaved family of Mr. King its sympathy in their affliction.

THE REVIEW is informed that only a limited number of sets remain of the complete works of Dr. O. A. Brownson, edited by his son, the late Major Henry F. Brownson. Any one desirous of securing a set should lose no time in applying to O. A. Brownson, 243 East Larned street, Detroit, Mich. The writings of our great Catholic American publicist are so valuable that no library however small should be without them. The complete works of Dr. Brownson are in twenty volumes which sell for sixty dollars. "The Life of Orestes A. Brownson," by H. F. Brownson, sells for nine dollars; and Tarducci's "Christopher Columbus," translated by H. F. Brownson, at three dollars.

Perpetuating Margaret's Work.

The poem which we print on page 4 this week refers to a Catholic woman who wrought a noble work in New Orleans and who is now fittingly honored in that city by a statue. A monument more after Margaret Haughery's own heart, we may be assured, is the Margaret House Association of St. Theresa's parish, which ministers to the poor whom Margaret Haughery loved. This Association is primarily due to the initiative

and zeal of the Rev. Leander Roth, pastor of St. Theresa's. The *Morning Star* tells us that when he was appointed pastor of that parish in a down-town, city district, with factories, markets and railroad yards, not far distant, he called his parishioners together and, representing conditions, put to them the question, "Am I my brother's keeper?" Their reply was the establishment of a Catholic social settlement in charge of those first and foremost workers, the Sisters of Charity, which includes a kindergarten and day nursery, a sewing department, which opened in October last with two factory girls and three children from the tenement districts, and which has now 140 children in attendance and sixty women from St. Theresa's and neighboring parishes; a splendid cooking school which is attended by married women of the neighborhood as well as young girls, and which supplies young women from the factories close by with a good hot meal. During the last year, in the soup kitchen, which is directly in charge of the Sisters of Charity, 28,817 persons were served with soup, 11,000 loaves of bread were distributed, 2,412 dinners were served to poor children, and 762 poor persons were given relief in money and clothing. The *Morning Star* says:—

The Margaret House Association has the full approval of the Most Reverend Archbishop. It is named for the beloved Margaret Haughery, whose charity and beneficence and love for the poor and helpless remain to this day a benediction to New Orleans. In the big building adjoining St. Theresa's Church, which her charity erected over sixty years ago, the work of Margaret House Association is carried on. In front stands the monument erected to this poor, illiterate, but noble woman by the ladies of New Orleans. It is the first monument ever erected to a woman in the United States. It was a happy inspiration of Father Roth's to name the social settlement of St. Theresa's parish after this noble charity-worker of old New Orleans, and, through her memory, to issue the call for a social service in a parish so peculiarly adapted, through neighboring environments, for the sowing of seed that, planted and cared for properly, must germinate to splendid fruition.

THAT LIE ABOUT BISHOP O'DONNELL.

So wide-spread is the war now raging and so many interests does it touch that one has to be very cautious in the face of statements about people and things which have only a remote connection with the great conflict. Several weeks ago a number of the more careful of our esteemed Catholic contemporaries printed a news item to the effect that Bishop O'Donnell of Raphoe, Ireland, long time Treasurer of the United Irish League, had repudiated Mr. John E. Redmond, because of the latter's activity in urging the young men of Ireland to enlist in the British army at this present critical moment for England. The story wherever it originated was most ingeniously concocted and had every appearance of verisimilitude. It made the Bishop say:—

This is not our war. Ireland is in no way in the struggle. The Volunteers must remain under Irish control and be used for the purpose for which they were started, the preservation of Ireland for the Irish. No Irish leader has a right to pledge the support of Ireland to England against Germany or any other nation. The day is gone by when the Irish can be dragged along and tied to the chariot wheel of war makers.

We saw this report and were astonished at it. If true, it was of first-class news

value. The defection of the Treasurer of the United Irish League from the leader of the Irish Party had in it great possibilities. We do not wonder some of our contemporaries were fooled. Yet the report did not look just right to us; and so we concluded to wait, before giving it credence or further publicity through our columns, until we knew more about it. Well, now, the paper in this country that first printed it, prints the following contradiction and denial from Bishop O'Donnell:—

Letterkenny, Ireland, Oct. 16, 1914.
Editor New York Freeman Journal:—

The statement which your issue of Sept. 26 attributes to me is a concoction from beginning to end. Not one syllable of it is mine. I work now as hitherto with the Irish leaders in their difficult task.

BISHOP O'DONNELL.

The *Catholic Standard and Times*, another of the papers which printed the original canard, and believed it, says:—

We are very glad—more than glad, indeed—to learn that there has been no severance between the illustrious Bishop O'Donnell, of Raphoe, and the Irish party, as appeared from a recent report, sent by some shallow-pated enemy of the Irish cause, over the question of the Irish Volunteers. The statement we copied from the *Freeman's Journal* (New York), and we now gather from the explanation given by the editor that it was not exclusively sent to that journal, but had appeared in some other Catholic ones simultaneously. We can not express in calm terms the indignation that we feel over the insult offered to so exalted a dignitary and patriot as the Bishop of Raphoe by the contemptible concocter of the shallow trick.

We echo the sentiments of our Philadelphia contemporary. The people who like to deceive editors were never so numerous as at present. "Be sober and watch."

A WORD TO OUR NON-CATHOLIC CONTEMPORARIES.

It is remarkable how history repeats itself. The pretense was made in Elizabethan England that Catholics were not persecuted and put to death because of their Catholicity but because of their danger to the State, and to-day in America, the attempted political, social and commercial proscription of Catholics sets up the same defense for itself. The patriotism of Catholics in England, who fought side by side with their Protestant neighbors against the common enemy, gave the lie to the charge of their slanderers, just as the patriotism of Catholics to-day in America renders the charge of the "Guardians" a thing for scornful laughter. Nevertheless so deeply ingrained is this suspicion of Catholics, so easily is it aroused, that the meanest and most contemptible creature that walks the earth, when he emits an anti-Catholic cry, will be believed as against the evidence of a whole phalanx of reputable historians and statesmen.

This year has seen a recrudescence of anti-Catholic bigotry of the most malignant kind. It has attempted to make itself felt all over the country. We have seen it at work here among ourselves in Massachusetts, and in the State of New York it has been particularly malicious. To their credit be it said the leading daily newspapers have rebuked it in no uncertain terms. We regret exceedingly that our Protestant contemporaries of the better class are not taking the stand they should against this ignorant fanaticism, for after all, it is not Catholics that are hurt by it, in the long run, but Protestants. The A. P. A. boom

is a boomerang. Catholics are in this country to stay. They are for the most part faithful to the old-fashioned morality, and they are bound to increase and multiply. It is arrant folly and nonsense, to put it no stronger, to attempt to circumscribe their legitimate activity as citizens or to limit their power as part and parcel of the nation. They can afford to retain their equanimity under the attacks of their short-sighted enemies. Of course no discrimination, no matter how unfair, practised against Catholics, would justify them in acting unfairly towards others. But it would be expecting too much of poor human nature to imagine that they will forget in a day the atrocious insults offered them when they were yet comparatively weak, by the stronger party in the body politic. It is therefore just plain ordinary common sense for our Protestant contemporaries to take a stand boldly against the A. P. A. movement of to-day. If they love their country as they pretend to do, if they were as eager for a true assimilation of all the different elements of our nation as they say they are, they will not hesitate now to align themselves against a movement which is utterly un-Christian and un-American.

CONFLICTING TALES.

We believe in fair play. In looking over some foreign exchanges we noted pages of war-stories, chiefly from English dailies, that represent the Germans as fiends in uniform. The other nations are represented as the most kindly, humane and Christian beings, all intent on doing beautiful deeds of charity. No doubt there are beautiful deeds being done every day—for, after all, God's children are made in His image, and, for the greater number, they bear witness to such Paternity. The Germans are no exception. God has no step-children. The graces and goodness He pours into His French, and English and Irish and Belgian sons He pours in equal measure into His German children. Why then, in the crises of war, should the Germans alone discredit their Father in Heaven? Bad and cruel men there are in all races, and the fortunes of war help to foster their wickedness and brutality, but on the field of battle, as in peaceful scenes, men of good impulses are in the majority, and the Germans have their full quota.

What we object to chiefly is that these stories of atrocities are so often put in the mouths of priests and nuns. Why this deep regard for and sympathy with religious now? It is not so long since the French Government was driving helpless communities of women and of men out of her territory, for no other offense than teaching God to little children and French youth; and we do not remember the London dailies filling their pages with the woes of the exiles.

The *London Daily Telegraph* describes the arrival of Belgian refugees at London Bridge, among them being forty Ursuline Sisters from Wavre. The Ursulines brought with them a two-year old child who, says the *Telegraph*, "had been shot through the leg while her mother was running with her from the Germans. The parent took the child to the Ursulines and went back. Nothing more was seen of her and the nuns know nothing of the little one thus left with them." That is an ugly story—a mother and a baby hunted down by men! After reading it, we read another account, given in the *London Tablet*, by an Ursuline

from Lierre, whose community harbored the nuns from Wavre. The Lierre nun, describing the arrival of the Wavre refugees, says:—

But what was the burden in the arms of one of them? A movement brought to my view a lovely little face—and I saw a wee girl, of perhaps two and a half years, seemingly of gentle extraction. The Wavre Sisters had found her, alone and wounded, lying on the road. Now a bullet had been extracted from the tiny thigh, and she was all smiles for her new friend.

This version is sad enough, but how it varies from the *Telegraph* version. The *Telegraph* also relates an incident of another refugee, a woman with eight children. The father had been taken prisoner by the enemy, and the mother pleaded with the German general to let him go, putting forward the group of children to show how much he was needed. Says the *Telegraph*: "He, the nuns (from Wavre) stated, drew a pistol and shot five, saying, you can look after three."

Why do we find no mention of this awful thing in the story of the Lierre nun? She mentions a family of father, mother, and eight children who came with a community of Redemptoristines, to beg shelter from the Lierre nuns, but though her account makes sad reading it records no such tales of atrocities as this London daily relates and credits to the nuns.

The purpose of these stories is plain; but even in war there is such a thing as honor, and truth should never be sacrificed to policy, or race hatred. In justice to our fellow-citizens of German origin we should be wary of these tales of horror that stir our hearts to the depths, and in many cases over-ride our good sense and judgment.

FREEMASONS AND THE K. OF C.

At the celebration of Columbus Day by the Knights of Columbus of Los Angeles, Cal., Oct. 12, in the beautiful new building which the Knights have just erected in that city, Judge Paul J. McCormick, State Deputy of the K. of C. for California, read the following letter from William Rhodes Hervey, 33rd Degree Past Grand Master of Masons of California:—

Hon. Paul J. McCormick,
Court House, Los Angeles.

My dear Judge:—

I take pleasure in handing you herewith the findings of the committee of Freemasons to whom you exhibited the ceremonials and pledges of the Order of Knights of Columbus.

I am very glad that I have been able, in a measure, to secure this refutation of a slanderous lie, which has been widely circulated and which has been disseminated in many cases by well-meaning, credulous and deluded persons.

I shall see to it that this report has wide circulation among Masons and you may use it in any way you deem best to bring about an understanding of the truth among men who, above all controversies and contentions, desire to know and to follow that which is right and true.

Yours cordially,

W. H. HERVEY.

October 9, 1914.

Judge McCormick explained that, because of the wide circulation of a so-called "Knights of Columbus oath," and especially because the alleged "oath" had found its way into the columns of the *Southwestern Freemason* he had placed the ritual and obligations of the Knights in the hands of a committee of Masons. As it was represented that the Knights were actively, though secretly, urging an uprising against Masons and Protestants, because bound by

oath to do so, the Judge felt it necessary to take this step. He said:—

As State Deputy of this Order in California, as a member of it, and as a loyal American Catholic citizen, I could not pass by these vile falsehoods and slanderous statements. After securing permission from the heads of our Order, I submitted its ritual, together with its pledges, to a committee of Masonic authorities here for them to determine the falsity or truth of these misrepresentations.

The findings of the committee of Masons, referred to in Mr. Hervey's letter, were next read as follows:—

We hereby certify that by authority of the highest officer of the Knights of Columbus in the State of California, who acted under instructions from the Supreme Officer of the Order in the United States, we were furnished a complete copy of all the work, ceremonies and pledges used by the Order, and that we carefully read, discussed and examined the same. We found that while the Order is in a sense a secret association, it is not an oath bound organization and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great religion and every free state. Our examination of these ceremonials and obligations was made primarily for the purpose of ascertaining whether or not a certain alleged oath of the Knights of Columbus, which has been printed and widely circulated, was in fact used by the Order, and whether, if it was not used, any oath, obligation or pledge was used which was or would be offensive to Protestants or Masons, or those who are engaged in circulating a document of peculiar viciousness and wickedness. We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurrilous, wicked and libelous, and must be the invention of an impious and venomous mind. We find that the Order of Knights of Columbus, as shown by its ritual, is dedicated to the Catholic religion, charity and patriotism. There is no propaganda proposed or taught against Protestants or Masons or persons not of Catholic faith. Indeed, Protestants and Masons are not referred to directly or indirectly in the ceremonials and pledges. The ceremonial of the Order teaches a high and noble patriotism, instils a love of country, inculcates a reverence for law and order, urges the conscientious and unselfish performance of civic duty and holds up the Constitution of our country as the richest and most precious possession of a Knight of the Order. We can find nothing in the entire ceremonials of the Order that to our minds could be objected to by any person.

MOTLEY HEWES FLINT, 33rd Degree Past Grand Master of Masons of California.

DANA REID WELLER, 32d Degree Past Grand Master of Masons of California.

WILLIAM RHODES HERVEY, 33d Degree Past Master and Master of Scottish Rite Lodge.

SAMUEL E. BURKE, 32d Degree Past Master and Inspector of Masonic District.

Of course Catholics did not require at the hands of Freemasons any testimony as to the innocence of the Knights of Columbus of the foul charge leveled against them; and so the republication of this incident and the reproduction of these findings in a Catholic paper will seem rather superfluous. But the SACRED HEART REVIEW, in common with most Catholic papers, goes into the offices of Protestant newspapers and magazines, and it is with the hope that this striking refutation of the bogus oath (which so many of our Protestant contemporaries have referred to, and in the genuineness of which several of them have expressed their belief) may be seen and possibly copied, that we reproduce it here.

Church Calendar

Sunday, Nov. 8.

Twenty-third Sunday after Pentecost. Epistle, Philippians, iii, 17-21 and iv, 1-3; gospel, St. Matthew, ix, 18-26. The dreary winds of November sweeping through the trees, and bearing away on their wings the last vestiges of foliage, remind us irresistibly of the mutability of all earthly things; they remind us that we ourselves, even as the autumn leaves, will be swept away inevitably some day, our bodies to mingle with the dust and our souls to be assigned to that eternal destiny which we have earned for ourselves in this life of trial and probation. Now the thought of death is in itself unprofitable; it is in fact decidedly harmful if it be a mere morbid dwelling upon what is dreadful and abhorrent. But the thought of death is salutary if it awakens in us a fear of the judgment so soon to follow, and if it makes us bestir ourselves to lead here and now such a life that when death's hour approaches, we may not have to reproach ourselves too bitterly for wasted hours. This is how the thought of the brevity of human life, and the inevitability of death and judgment may be the means of rendering good to our souls. There are all too many of us who think too seldom of the life beyond this life. This life, its struggles, defeats, triumphs, pleasures and pains, looms so largely before us that it quite shuts out the life beyond, just as a small coin held close to the eye may shut out the whole sweep of the horizon. But the true Christian has a dual existence. He accomplishes faithfully his daily duties in the workaday world; he serves his business diligently; he works to-day as if there were nothing in life more important than doing his day's work; but in and through all his toil for that which is ephemeral there runs the thought of the other world to which we are all hastening, rich and poor, young and old, wise and foolish. That which is lasting, that which is eternal,—he can not forget it no matter what may be his present occupation. He may well say with St. Paul in the Epistle: "Our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, Who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things to Himself." The gospel for to-day is a reminder of death, and of the power of our Divine Lord over death. It tells of the raising of the daughter of a certain ruler from the dead; and it is a lesson to us that as she was brought back from the jaws of the tomb, so at the last day our bodies, now interred in the earth, will rise again, through the power of Almighty God. Death, to the unbeliever, is gloomy and irreparably sad. But the Christian is sustained by a faith and a hope that are divine.

Monday, Nov. 9.

Dedication of the Basilica of the Most Holy Redeemer.

Tuesday, Nov. 10.

St. Andrew Avellinus, Confessor.

Wednesday, Nov. 11.

St. Martin, Bishop and Confessor.

Thursday, Nov. 12.

St. Martin, Pope and Martyr.

Friday, Nov. 13.

St. Didacus, Confessor.

Saturday, Nov. 14.

St. Stanislaus Kostka, Confessor.

Religious Maxims.

Sunday.

Purgatory is simply a field white for the harvest of God's glory. Not a prayer can be said for the holy souls but God is at once glorified, both by the faith and the charity of the mere prayer.—FATHER FABER.

From out of the depths of cleansing fires they call;

So helpless they, and pitiful their cry
For prayers that like soft dews upon them fall,

Remember this, oh you, who soon must die.

Monday.

The doctrine of Purgatory and the marvellous powers put into the hands of devotion for the holy souls prove more than anything else how God has contrived all things for love, all things to show love of us, all things to win for Himself His creature's love.

Though it be bitterness and pain to bid a friend good-bye,

Yet love will catch the tear-drops as they hurry from the eye;

And friendship's rarest, holiest flowers spring up from loyal fears,

Frail blooms that give no scent unless we water them with tears;

And rich and happy is the heart wherein there always dwell,

Like household gods the memories of many a kind farewell!

Tuesday.

"There are sufferers in Purgatory, dwelling in a mysterious region of pain and quietude, of patience and of love. They are upon their road to heaven," and our prayers can shorten their journey.

Wednesday.

We have no true love for our dead if we forget to pray for them, that they may be freed from the pains of Purgatory. They call to us:—

Warm hearts that loved us, lips that pressed

On ours, amid your tears,

Will you not ask for us sweet rest

In Christ's eternal years?

Remember us to-day!

Thursday.

How many turn from the grave of a friend,—yes, even from the grave of a parent—filled with good resolutions to be faithful in remembrance of the dead, and before even a month has gone by they grow careless, meriting the reproach:—

Forgotten! Is it hard to be

Faithful unto the end,

And constant in your charity

To those who called you friend?

Remember us to-day.

Friday.

It is very little to do for those we loved in life, and who love us, and will help us when our turn comes to need intercession. Therefore heed the cry of the holy souls in Purgatory.

Pray for us, who so long to be

United with our Lord,

And He, for all eternity,

Shall be your great reward,

Remember us to-day!

—EMILY LOGUE.

Saturday.

Not an alleviation, however trifling, can befall any one of the souls, but God is forthwith glorified by the honor of His Son's precious blood and the approach of the souls to bliss. Not a soul is delivered from its trial, but God is immensely glorified; He crowns His own gifts in that dear soul. The cross of Christ has triumphed.—FABER.

New Books.

"Yourself and the Neighbors."

By Seumas MacManus. — The Devin-Adair Company, New York.

Readers who are familiar with Mr. MacManus' earlier sketches of Donegal will meet many old friends among the "Neighbors." Father Dan, the Priest's Boy, Nancy Kelly—the tyrannical post-mistress of Knockagar,—the Masther, the "Bacach," Denis Connolly the tailor, Toal a-Gallagher, the cobbler, and a host of other Donegal folk. The story of "Yourself" is a series of pictures of simple, homely, kindly living. The author is at his best in such portrayals. He makes you see the little country lad going to town with his father, "on top of Jimminy Kelly's turf-cart," and staring in the shop windows:—

Maybe some day, like in a story,—and sure stories often *have* come true!—a great rich man or a prince would come along and give you a penny, and you would buy balls and sweets and tops with it, and marbles too. Without your knowing it, your father came along, when with hungry eyes you were devouring these treasures, and he put his hand on your shoulder and said: "Johnny a *dhilis*, I'm heart-sorry I haven't a penny for to give you to buy marvels, or a ball; but a *dhilis*, a *dhilis*, I can not." Surprised at the pitiful tenderness in his voice, you looked up quickly, and saw there was something wet-like glinting in his eye. You knew that his visit to the town was for the purpose of begging the landlord to grant him sparins for the rent till he should sell Spreckly. "Father dear," you said, while some curious big raw thing got up in your throat, "I wouldn't be bothered with balls or marvels, or them things."

And that moment you ceased to be a child.

The vital part that religion fills in the life of the Irish peasant is impressed on the reader, on almost every page. "God take care of you, boy," prays the mother as her son at sixteen goes forth to seek his fortune, and "you reverently blessed yourself, as to a bountiful sprinkling of holy water you crossed the threshold." In "Courtin' Days" the wooer arrived with "God save all here" on his lips, and went home followed by "an outgoing 'God send you safe;'" and when the match was made there was the good wish: "God bless the both o'you, and have ye in His keeping." And again, on the morning of the wedding, "your mother showered you with holy water."

And "when the first boy came, both of you had fervently besought God to aid you in what would be, for the time to come, your one great ambition—the making of a priest out of Patrick." The touching recital goes on of the homely happenings and ambitions, of the saving and praying, till at last:—

On that blessed and memorable morning on which, in Frosses Chapel, you saw him in his golden, gleaming robes, turn to the congregation, and, a light from heaven shining on his fair young face, spread his arms above the bent multitude, saying solemnly: *Dominus Vobiscum*; yourself and Molly, kneeling amid hundreds of other hushed ones, took hands underneath her shawl, and, your eyes running tears, together bowed heads and hearts before God in soulful gratitude for that this day had crowned your married life with its crowning joy.

The "evening's quiet end" draws on. "Yourself" goes first:—

And after Father Peter, in shaky tones, had committed you: "Earth to earth," the boys who filled your grave and *scrawed* it, said with the last sod: "From this day out 'twill be our boast that we planted the best man Kilymard ever knew. God rest

you, Johnneen." And a hundred bowed heads muttered a deep and fervent "Amen!"

There is fun a-plenty in those sketches, frolics and merrymakings, and "Come-Home Yankees" to be feasted from house to house, and the harboring of graceless tinkers, and the Little People who reward hospitable hearths, but the author asserts—and we agree with him after studying the pictures he draws—that there could be no scene more cheering, inspiring and impressive than when the neighbors wound down the hillsides and over the brown moors, on their way to Mass "When God sent Sunday," on Knockagar.

"American Historical Readers."

The Period of Discovery. By Joseph V. McKee, M. A., Fordham University, and Louise S. Roemer, Public Schools, New York. The Century Company, New York. Price 50 cents.

The authors of this attractive text-book planned it to meet the requirements of the fifth year in the study of history and civics. The lessons in history and biography are given in the form of stories based strictly upon fact. Numerous illustrations help to gain and hold the pupil's attention. Part II, dealing with Civics, sets forth—in the experiences of Joseph, a Russian immigrant,—the various processes that must be observed when a boy enters school, engages in selling papers, and leaves school to go to work before completing the course. There is also a lesson on the procedure in the Children's Court.

"The Ideal Phonic Primer."

"The Ideal Phonic Primer." By A Sister of St. Joseph. Edward E. Babb and Co., Boston, Mass.

When a religious with twenty years' experience in the class-room compiles a text-book it is invariably well worth consideration. The author of the "Ideal Phonic Primer" has won already the gratitude of other educators by publishing an "Ideal Sound Exemplifier," and many will examine with interest the "Ideal Phonic Primer" which represents the results of close observation of beginners, for a score of years. Only a teacher can realize the skill, the constant thought, and the resourcefulness that are demanded in primary instruction, to say nothing of exhaustless patience in developing infant intelligence. The primer is the key to knowledge, and the Sister of St. Joseph who prepared the one at hand has made access easy for beginners.

We note particularly the arrangement of the phonetic words into seventy families, and the abundant drill exercises that familiarize little pupils with the varying word forms. The author, recognizing the value of instructive pictures, has supplied a number of plates—not as many as could be desired, however. "Unfortunately they add materially to the cost of publication," remarks this devoted teacher, who had to solve the problem of giving the maximum of instruction at the minimum of cost.

How admirably she has succeeded is evident in this attractive primer, which reveals thought for the child in every detail from the order of arrangement to the fine clear type and strong covers.

"Francis Thompson."

The Preston-Born Poet. By John Thomson. B. Herder, St. Louis, Mo. Price 90 cents net.

So much has been written around the life of Francis Thompson that another biog-

CATHOLIC AMERICAN CHRONOLOGY

Timely Record of Some Memorable Events in the Catholic History of America.

By James A. Rooney, LL. D.

Nov. 8, 1908

Decree of Pius X, by which the United States ceased to be a missionary country and passed from the jurisdiction of the Sacred Congregation of the Propaganda.

Nov. 9, 1890

The Rev. Pedro Verdague, pastor of Our Lady of Angels, Los Angeles, consecrated at Barcelona, Spain, titular Bishop of Aulon and Vicar-Apostolic of Brownsville, Texas; born in Spain, Dec. 10, 1835; ordained at San Francisco Dec. 12, 1862; died Oct. 26, 1911.

Nov. 10, 1839

Death at Baltimore of Luke Tiernan, merchant, father of Eliza Jane Tiernan who, as Sister Mary Xavier, was the first postulant of the Sisters of Mercy in the United States, entering Xavier Convent, Pittsburgh, Feb. 2, 1844; died there March 9, 1848.

Nov. 11, 1875

Sir Edward Thornton, British Ambassador at Washington and umpire of the Mexican-American mixed claims commission, awarded to the United States the sum of \$904,070.79 for the Bishops of California as their share of the Pious Fund, which was paid by Mexico in gold in thirteen annual instalments.

Nov. 12, 1515

Death, before reaching his see, of Francisco Garcia de Padilla, a Franciscan friar, who was appointed by Julius II, and was consecrated in May, 1512, as first Bishop of Santo Domingo, the first diocese in America; first Bishop to occupy the see was Alessandro Geraldini who died in 1524.

Nov. 13, 1910

Corner-stone of Marquette Hall, main building of Loyola University, New Orleans, laid by Archbishop James H. Blenk; ground broken for the Louise C. Thomas Hall by the Most Rev. Diomedes Falconio, Apostolic Delegate.

Nov. 14, 1842

Bishop Francis Patrick Kenrick appealed to the public school authorities of Philadelphia against Catholic children being compelled to listen to the reading of the St. James Bible and Protestant hymns and prayers; resolution of the school board to correct the abuse adopted Jan 10, 1843.

raphy would seem unnecessary. The book on the reviewer's desk is, however, a new edition of the biography of the Preston-born poet that was compiled by Mr. John Thomson two years ago. At that time the erection of a commemorative tablet at the poet's birthplace caused numerous enquiries relative to his career, which Mr. Thomson answered in an outline of his life and work. The new edition includes particulars in regard to the Thompson family that were supplied by a sister of Francis Thompson, since the first issue of the book. It is the hope of the compiler that this outline may lead the reader to more serious study of a Catholic poet who has won an enduring place in literature, and whose prayer for himself was:—

Give the world, the world. Let me see
The light of Heav'n on land and sea
Pregnant of Pow'r that was, and is,
And is to be!

SOME INTERESTING FACTS ABOUT CARDINAL GASPARRI.

[The following informative article on the new Papal Secretary of State, Cardinal Gasparri, has been sent to us by a clergyman who was one of Cardinal Gasparri's pupils when His Eminence was Professor of Canon Law at the Catholic University, Paris. ED. REVIEW.]

The news of Cardinal Gasparri's appointment as Secretary of State to the Holy Father did not come as a surprise to American Catholics, since a few weeks ago he was prominently mentioned in the secular press as a probable successor to Pius X. It can not be denied, however, that Cardinal Gasparri is not so well-known in Europe and in America as his late lamented predecessor. Cardinal Ferrata had been for nearly forty years a conspicuous figure among the diplomatic agents of the Holy See, while the new Secretary of State was forty-six years old when in 1898 he entered upon this career as Apostolic Delegate to Peru.

After his ordination, he acted as secretary to Cardinal Mertel, one of the very few Cardinals of recent times who were not in priestly orders. He also taught Canon Law at the Propaganda and Sacramental Theology in the Roman Seminary of the Apollinare. His success attracted the attention of Monsignor d'Hulst, the Rector of the Catholic Institute of Paris, to whose efforts is due in large measure the revival of higher ecclesiastical studies which during the last twenty years has produced in France many important books and articles, chiefly in the field of Historical Theology.

Monsignor Gasparri in Paris.

To the great work done by the Catholic University, Monsignor Gasparri, as Professor of Canon Law, contributed his full share. A tireless worker, he showed perfect familiarity not only with the laws of the Church and their historical setting, but also with the great masters of his science.

No one ever seemed to ask whether he was a liberal or conservative in tendency, even when he treated such delicate questions as the Temporal Power and the Relations of Church and State. His whole manner showed a feeling of perfect security and entire loyalty to Holy Church, the *Sentire cum Ecclesia*, oneness of mind with the Church, while, on the other hand, he was never afraid of accepting embarrassing facts or of facing difficulties with perfect fairness. His students trusted him, and those of them who have since followed up questions they saw then under him, have hardly ever felt the need of correcting the principles or solutions he gave them.

Six volumes on the canonical aspects of the Sacraments of Matrimony, Order and the Eucharist, were the outcome of his teaching at the Catholic University. The treatise on Matrimony, the first and most important of the series, has passed through several editions and is used as a standard work by professors of Theology and writers of theological text-books.

These volumes were written in a humble cell of the old building which serves as a seminary for young priests pursuing post-graduate studies. With the income derived from his salary, his books and his professional services as a canonist, Monsignor Gasparri could well afford to take an apartment in the city, like most of his colleagues, and surround himself with at least the ordinary comforts of a man in his position. But

he would not spend on himself more than was strictly necessary; for he needed money to do good to others and promote the cause of religion.

A Zealous and Pious Priest.

Though a learned professor and able writer, he never allowed his professional duties at the University or his interest in his books to make him forget that, above all else, he was a priest of Holy Church. The time and the money that he might have spent in legitimate and perhaps needed recreation, he consecrated to the support of a school in his native village and to the welfare of the Italian Colony in Paris. He was as happy and as much at home in teaching catechism as in discussing the nicest points of Canon Law. For all his labors he felt amply rewarded when each year, on a Sunday in May, he gathered a good number of his youthful pupils in the old Church of "Les Carmes," the chapel of the Catholic University, for their first Communion. To make this work more effective and permanent, he obtained the services of Italian Sisters and built a church for his countrymen.

So happy was he in his intellectual work at the University and in his priestly ministrations among his people, that he became uneasy when he heard that Leo XIII intended to give him an important position in the administration of the Church. It is said that he purposely avoided going to Rome during his vacation, until the Pope sent for him and asked: "Are you ready to obey?" "Of course, Holy Father." "Then, prepare to leave Paris in the course of the coming year."

Apostolic Delegate in South America.

A few months later, Monsignor Gasparri was appointed as titular Archbishop and Apostolic Delegate to Peru, Chile and Ecuador with residence at Lima. He received episcopal consecration at Paris, in the Chapel of the Catholic University. An incident of that day gives an insight into the simple, earnest, matter-of-fact character of the man. When all was ready for the ceremony, it appeared that, owing to a misunderstanding, the Minister of Peru to France, who was to assist in State, would not arrive for an hour, the Archbishop-elect quietly looked at his watch and said: "I have time to write a couple of pages of my treatise on the Eucharist." And thereupon he went back to his desk.

Archbishop Gasparri spent three years at Lima. He became intimately acquainted with religious conditions in South America and did all he could to improve them, especially by using his influence to promote a more efficient training of the clergy. He also succeeded in bringing about a better understanding between Church and State in Ecuador.

Recalled to Rome.

In the spring of 1901, he was recalled to Rome. He sailed from Colon for New York where, at the beginning of June, he was for a few days the guest of Archbishop Corrigan.

Placed in charge of the department of Extraordinary Ecclesiastical affairs, in the Secretariate of State, he became closely associated with Cardinal Rampolla and his First Assistant, Monsignor Della Chiesa, now our Holy Father Benedict XV. He fully shared in their admiration for Leo XIII as a philosopher, a theologian and a great leader of men. But he had frequently expressed before his students the hope that

some day God would place in the Chair of Peter a great Canonist, another Innocent III or Benedict XIV; for he was keenly alive to the need of an adjustment of Canon Law to modern conditions and of a logical arrangement of the various laws scattered through the *Corpus Juris* and numberless decrees of Councils, Popes and Roman Congregations.

He must have felt, therefore, that the dream of his life was realized when Pius X, in the very first year of his Pontificate, March 19, 1904, issued a decree instituting a commission for the revision and codification of Canon Law. How far Archbishop Gasparri's influence inspired this decision is not known; but what is beyond doubt is that as President of the Commission, he has had from first to last the full burden of the mighty work which is now nearing completion.

All those who have known His Eminence rejoiced over the news of his appointment to the highest office in the gift of the Holy Father; for they know that he will bring to the discharge of his exalted duties a mind trained to see clearly what is right, a will determined to have justice prevail, a heart in which the love of the Master and of His work on earth has ever reigned supreme. He will help our Holy Father to obtain what the Church asks in her prayer for the Pope when she implores that by God's help he may ever desire what is pleasing in His sight and accomplish it with all his might.

"Is there a St. Arthur?" is a question that was discussed in the *London Tablet*. The latest word in reply comes from the Rev. Arthur H. Prentice, of the White Fathers, Uganda. Father Prentice disposes of the claims made by other writers that there is a St. Arthur, and he concludes with a verdict given by the *Ami du Clerge* recently that there is not a St. Arthur. "We then who bear the name of Arthur," says Father Prentice, "must content ourselves with praying to one of the unknown but not unpowerful saints, for surely there must be an Arthur in Heaven."

AN English translation of Monseigneur De Gibergues' treatise on "Simplicity According to the Gospel," has been issued by P. J. Kenedy and Company, New York (60 cents). The zealous Bishop of Valence here portrays the beauty of simplicity, and the influence it exerts on the individual, in the home, and in the world. "Simplicity, according to the Gospel, is nothing but purity of intention," and consists, says this spiritual guide, "in keeping before yourself, in all your thoughts, words, and acts, one and the same end, one and the same object—namely the pleasing of God, or, more accurately, the doing of His Will. Thus understood, simplicity appears as a virtue at once essential and far-reaching."

WE should surely be somewhat dull were we not touched by the warmth with which certain of our non-Catholic friends are denouncing the treatment meted out to the Belgians. It does us good to watch the ministers work themselves up over the wrongs of such a staunchly Catholic people as the Belgians. It makes us hope that they will some day turn their sympathetic, if somewhat hysterical minds toward the Catholic Mexicans and the way they are being treated by men whose possession of power is due to our own governmental policy.

Our Future Men and Women.

How Patsy and Polly Went to France.

(Continued.)

Polly's London friend tried to make her realize how hard it would be for her father to come for her. He had just returned to Paris after a long journey, and had a great deal to attend to. His little girl might rest assured he would do what was good for her. Mrs. Adams also praised Petit, telling the little girl how careful and kind he was. "But she can not yet hear me," wrote Mrs. Adams to Mr. Jefferson; and she described how sensitive Polly was and how quick to learn.

"She had been five weeks at sea and with men only, so that on the first day of her arrival she was as rough as a little sailor; and then she had been decoyed from the ship, which made her very angry; and no one having any authority over her, I was apprehensive I should meet with some trouble, but where there are such materials to work upon as I have found in her, there is no danger. She listened to my admonitions and attended to my advice, and in two days was restored to the amiable, lovely child which her aunt had formed her; in short she is the favorite of every creature in the house, and I can not but feel, sir, how many pleasures you must lose by committing her to a convent; yet, situated as you are, you can not keep her with you. The girl she has with her wants more care than the child, and is wholly incapable of looking carefully after her, without some superior to direct her."

Polly's good friend, Captain Ramsey, offered to take her to Paris, but Mrs. Adams had a prudent wish to save expense, and as Petit was in London she thought Polly might consent to go with him, if she were better acquainted. "The greatest difficulty in familiarizing her to him is on account of the language," wrote Mrs. Adams.

"I have not the heart to put her into a carriage against her will and send her away from me almost in a frenzy, as I know will be the case until I can reconcile her to the thoughts of going; and I have given her my word that Petit shall stay until I can hear again from you. Books are her great delight, and I have furnished her out a little library, and she reads to me by the hour with great distinctness, and comments on what she reads with great propriety."

Four days later Mrs. Adams sent off another letter. Petit had taken places in the stage for a certain day and had paid for them. "This being the case I have represented it to your little daughter and endeavored to prevail on her to consent to go at the time appointed." "If I must go, I will," said brave little Polly, "but I can not help crying, so pray don't ask me." One sad morning Polly departed, and Mrs. Adams wrote to her father: "You will be so good as to let me hear from my dear little girl by the first post after her arrival." "They were obliged to force the little creature away," she told a relative, and she drew a touching picture of Polly:—

"She is but eight years old. She would sit, sometimes, and describe to me the parting with her aunt who brought her up, the obligation she was under to her, and the love she had for her little cousins, till the tears would stream down her cheeks; and how I had been her friend and she loved me. Her papa would break her heart by making her go again. She clung around me so that I could not help shedding a tear at parting with her. She was the favorite of every one in the house. I regret that such fine spirits must be spent in the walls of a convent. She is a beautiful girl, too."

And now let us hear what Mr. Jefferson had to say about Polly's arrival. Writing to Aunt Eppes, he speaks of the great joy Polly's coming gave to him. From his words we may assume that Polly told him what grief he had caused her. Mr. Jefferson said:—

"Her disposition to attach herself to those who are kind to her had occasioned successive distresses on parting with Captain Ramsey first, and afterwards with Mrs. Adams. She had a very fine passage without a storm, and was perfectly taken care of by Captain Ramsey. He offered to come to Paris with her but this was unnecessary. I sent a trusty servant to London to attend her here. A parent may be permitted to speak of his own child when it involves an act of justice to another. The attentions which your goodness has induced you to pay her prove themselves by the fruits of them. Her reading, her writing, her manners in general, show what everlasting obligations we are all under to you. As far as her affections can be a requital, she renders you the debt, for it is impossible for a child to prove a more sincere affection to an absent person than she does to you. She will surely be not the least happy among us, when the day shall come in which we may be all reunited. She is now es-

tablished in the convent, perfectly happy. Her sister came and staid a week with her, leading her from time to time to the convent, until she became familiarized to it. This soon took place, as she became a general favorite with the young ladies and the mistresses. . . . Patsy enjoys good health and will write to you. She has grown much the last year or two, and will be very tall."

(To be Continued.)

For the Child Who Interrupts.

"Say, if you know all about it, why did you ask me how to bevel it?" said one boy in a sloyd class to his bench neighbor, who had the bad habit of interrupting. Perhaps some of Uncle Jack's young people have this impolite habit. If so, he hopes they will read this little story, which he found tucked away in a corner of his desk. Looks as if he thought somebody needed the lesson the magpie taught, doesn't it?

HOW THE MAGPIE BUILT HER NEST.

Once on a time several birds noticed what a fine, strong nest a magpie had, so they went to ask her how she built it.

"Well, I'll show you," said the magpie. "First lay two sticks across, so."

"I said that was the way," said the crow.

"Then put a few more like this."

"Who doesn't know that?" said another bird.

"Then get a little moss and wool."

"Of course; why, any bird could do that," said the robin.

"O, well," said the magpie, "it seems you can all build nests as well as I can, so I will say good-morning." And away she flew.

The magpie never told the other birds how to make a roof. That is the reason why the other birds have never learned how to put a roof over their nests.—Primary Education.

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The Baby's Gifts.

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"I can't see them, neither can you, But Nurse says it is perfectly true. There's a box of Patience, a bottle of

Tears,

And a nice mixed package of Hopes

and Fears.

The bottle of Tears very soon runs

dry.

For you don't need Tears when you've

grown up high.

Of course there's a lot of Hopes and

Fears,

For they've got to last a good many

years.

But there's most of the Patience far

and away,

For you've got to use Patience every

day."

Which is very true, dear children. We need patience every day, and unless we learn to control our temper and be patient when we are children we shall be very unhappy and disagreeable grown-up folks. No one can have everything just as he wants it, always, and the sooner we make up our minds to that the happier we shall be.

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Diocesan Office Notes.

WE record remittances from the parishes of Our Lady of Lourdes, Jamaica Plain; St. Leo, Dorchester; St. Joseph, Waltham; St. John, Quincy; St. William, Dorchester; Sacred Heart, So. Lawrence; Sacred Heart, E. Boston; St. Mark, Dorchester; St. Peter, Lowell; St. Matthew, Dorchester; Holy Family, Rockland; Holy Trinity, Boston.

DON'T forget the Suffering Souls during the coming month! We can all find time to say, at least, one decade of the rosary every day for their relief, and with a little self-denial we know that many among our readers could take out a Special Membership (\$6), which entitles the holder to enroll besides himself nine others, living or dead. By allowing nine of your deceased relatives or friends to share in the Masses and other good works of all our missionary priests in the field, you may be the means of bringing to an end their term of probation long before the allotted time. Some day you will be in Purgatory yourself, and then you will realize the value of even one Hail Mary said in your behalf.

SINCE the Chinese revolution our missionaries are not called "foreign devils" as frequently as before. Wishing to copy the West in all things, the pagans

appear to respect them more and to imitate their ways.

THE motto of the Founder of the Society of the Divine Word, the saintly Father Arnold Jansen, was this: "May the Heart of Jesus live in the hearts of men!" How earnestly he tried to do his part to bring this about thousands upon thousands of grateful souls, who owe their salvation to the missionary zeal of the Fathers of the Divine Word, will bear testimony on the Last Day, before the judgment seat of God.

"Now we are waiting and praying for the day that will bring us an auxiliary force of young American missionaries who will strengthen the work here in Central Africa. There is no doubt about it; if Africa is to be won to the Church, the movement will come from Central Africa, from the shores of Victoria Nyanza. The Baganda have shown themselves excellent spreaders of the Faith, and it seems that the Bakavirondo will follow their example."—FATHER SCHOEMAKER.

Mission Notes.

FATHER ROBERT L. MACNEELEY, a native of Brooklyn, is now laboring in Chile. He seems to have his time well occupied, for he writes that he is organist at the Cathedral, Chaplain of the Port, and teacher of English in the Bishop's schools. Besides this he visits the hospitals, where he finds many a poor American or English sailor who needs to be prepared for his final journey.

ANTI-CATHOLIC feeling in Mexico seems to be at white heat. The two directors of the Propagation of the Faith Society, Fathers Hagenbach and Ehret, have been ordered out of their house, which was then pillaged and destroyed, while they themselves were threatened with death. They managed to escape and have taken refuge with Father Lissner at Macon, Georgia. All these priests are members of the Lyons African Mission Society, and these two refugees intend to learn English and take up work among the American negroes.

THE island of Ceylon is feeling the effects of the European war through its missionary priests and Brothers of German birth. While the English government does not treat them with any special enmity, they are, nevertheless, prisoners of war, and in consequence may not go beyond a distance of five miles from their residence without special permission. Moreover, they must present themselves every morning before an English officer to sign the roll.

Cannibalism Still Exists.

Regarding cannibalism in New Guinea, Oceania, Father Chabot, a Sacred Heart Missionary, writes that the older people still say human flesh is extremely good. The scene at one of these cannibal feasts is indescribable. The body is decapitated and carved by the men, while the women build great fires on mounds of stones. The village looks like the infernal regions in the red glow of the flames.

The flesh is cooked on hot embers and the crowd meanwhile dance impatiently around with watering mouths, crying, "It is done! Try it!" Loving parents, when the meal at last commences, distribute tender bits to their children and a spirit of festivity prevails.

The missionary can not stop these hideous practises at once, but little by little cannibalism is disappearing. Father Chabot says that he has seen kneeling at the altar rail a boy whose father had eaten the mother of the girl beside him. The Catholic religion had united the children of the slayer and the slain.

Victims of Superstition.

Father Boher, P. F. M., gives us these facts concerning the unfortunate state of orphans and abandoned infants of Laos.

He says a child whose mother dies at its birth is called "the son of a bad spirit," and is pitilessly rejected by all, lest the anger of the god be attracted. These children are carried far from the village and cast into the fields and ditches.

Some Christians searched three days for one of these poor little ones who had been abandoned at birth. When they arrived at the ravine where it had been left, they found that the owner of the adjoining farm had removed it, fearing its malign influence. When discovered, it was resting in the crotch of a tree, swathed in rags, and half devoured.

Threw Idols Away.

In a little village of Hupeh, China, a pagan fell seriously ill. He burned incense before his gods, and prostrated himself in prayer each day, but could not effect a cure. Believing that in union there is strength, he added another idol, and redoubled his prayers. The malady did not forsake him, however. Little by little his house became a veritable pagoda of idols decorated with banners inscribed with sacred characters. For days and months clouds of incense arose unceasingly. But as all proved unavailing, he finally cast the entire collection out of the window.

A Catholic missionary chanced to visit the town, and the poor

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pagan turned to him for consolation. Faith shed its light upon him. With little delay he became converted, and two years afterward died a devout Christian.

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Temperance.

Poverty and Drink.

All who attended the Catholic Charity Conference at the Catholic University of America in Washington last month were filled with enthusiasm by the evidence of zeal and intelligence manifested not only in the papers read there but in all the discussions which occurred. It was one more of those remarkable meetings engineered by Dr. Kerby and brought to success by generous co-operation from many quarters. Catholics engaged in charity work or social betterment were made to realize how many and how great are the Catholic agencies for social reform. Chicago was especially well represented.

Intemperance was generally recognized as perhaps the biggest factor in causing poverty. There was much difference of opinion as to the best method of combating intemperance but the general recognition of the greatness of the evil was a significant indication of the trend of Catholic thought on the temperance question. Thinking men all over the world are recognizing that the curing of the evils of intemperance would solve most social problems that are not directly traceable to industrial injustice.—*Catholic Temperance Advocate.*

Where Prohibition is Welcome.

Since the outbreak of hostilities in Europe, the Czar has forbidden the sale of vodka in Russia. This is gratifying news, for the curse of vodka was only one degree removed from that of opium. Vodka might aptly be called the national intoxicant of Russia and it has worked havoc among the subjects of the Czar for many years. The liquor is made of grain and potatoes; it is a cheap preparation, deadly in its results, but eagerly sought after, especially by the poorer classes who endeavored to drown their misery in its stupefying draughts.

The sale of spirits in Russia has been conducted as a monopoly by the government, which has regulated the manufacture and sale of liquor, for its own profit. Nearly one-third of the revenue of the country has been raised from this source. At the beginning of the war the Czar issued an order prohibiting the sale of vodka. It was generally thought that this was but a temporary proceeding, calculated to keep the people in better condition during the war.

But a trial of the plan has proven of such great benefit to the citizens, and their condition, physically and industrially, has

even so immeasurably improved by the prohibition, that it has been decided to make the order permanent, and bar the manufacture and sale of vodka by the government altogether.

The financial loss to the Russian exchequer will be heavy, but the victims of drink will be so improved in health and general conditions, that the loss will be more than recompensed by the greater thrift and industry of the people.—*Catholic Advance.*

The Case of Belgium.

Urging a course of study in our Catholic schools on the question of alcohol with the aim of making the rising generation acquainted with the evils flowing from its use, the Rev. John G. Beane, First Vice-President of the C. T. A. U., said, at the last national convention:—

"Look at Belgium; she has tried it out successfully. This teaching is obligatory in every school of the nation. The child in the first grades is instructed by sets of pictures which contrast the life of the sober man and the drunkard; and this is followed up by a course of text books. This work has gone on in Belgium for twenty years—two generations of children. And the clear brains and the powerful bodies and the strong muscles of the valiant Belgian soldiers who to-day are defending the honor and rights of their country against foreign invasion must all be placed to the credit of total abstinence because the soldiers to-day are the product of twenty years of such teachings in their schools. And no matter what may be the political results, whether defeat or failure, total abstinence has gained a victory."

Alcohol in Infectious Diseases.

Starting with the discussion at a medical congress in Weisbaden in 1888, of the use of alcohol in medicine, Prof. E. Ewald reviews the important experimental work and clinical experiences that have since thrown light upon the question of its use, in infectious diseases particularly. In the midst of all shades of views, from complete withholding to unstinted allowance, "runs the red thread" of personal impression and untested assertion, instead of precise proof and unequivocal findings. We lack large numbers of similar cases treated, some with and some without alcohol, for comparison.

Experimental researches, he says, have yielded nothing in favor of alcoholic prescription in infectious disease. Susceptibility is not lowered, the virulence of the infecting germs is

not weakened. This is in harmony with clinical experience.

The relation of alcoholism to infection is a different matter from alcoholic medication, but here all observers are agreed that in infectious tropical diseases alcohol has a deleterious influence on the resistance of the organism against invasion and upon the course of the disease when established. In venereal infection the injurious influence of alcohol is clear and emphatic. It is both direct and indirect, for without exaggeration it can be said that seventy-five per cent. of the cases incurred danger of infection while under the influence of alcohol. Total abstinence gives the best prospect of avoiding the syphilitic sequences, paralysis and tabes.

The Leipzig sick club statistics afforded a large amount of valuable data. In those, consumption among drunkards was found to be ten times as frequent and fatal as among the generality, and other infectious diseases were from one and one-half to two times as frequent. This was owing, of course, not only to the direct effects, but to the indirect as well, to the general misery of the drinker's life, dirt, bad housing, insufficient diet, neglect of personal hygiene.

If cancer is included among infectious diseases, then the injurious effects of alcohol are shown here also. According to the statistics of the United Kingdom Temperance and General Provident Institutions, in the five years from 1891 to 1896 there were seventy-six deaths from cancer among abstainers to 140, twice as many proportionally, among the non-abstainers.—*The Alcohol Question*, Berlin, 1914, No. 2.

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**Just Among
Gunseloes**

Dear Eleanor, you are quite right, it's one thing to get a job, and a much more difficult matter to keep it any length of time. Eleanor's letter was apropos of Aunt Bride's criticism of the small army of girls who flit about from one position to another, never staying long enough in any place to really learn how to work.

Sometimes, to be sure, the job is at fault. Sometimes it may be only temporary employment anyway. Again it's not worth sticking at. There is no real training in the work, and there is no chance for advancement. Such work isn't desirable from any point of view but it may tide over a personal financial stringency, and, looked upon from the right angle, such temporary jobs will not hurt a girl's future. That is, while she is doing the make-shift work, she must keep training herself along some line which offers permanent employment and advancement for increase in skill. Chances for improvement are on every hand these days, so all that you need is a little "gumption" and to look about you. Get a few serious books from the library, books about women's work and opportunities and the care of your health.

Mrs. Clara E. Laughlin has written a number of helpful little books about occupations for girls. Mrs. Richardson's books are very practical. Most of the public libraries now have a shelf or two devoted to vocational training. Every girl ought to read a few of these books. They will widen her outlook on the industrial field. Perhaps she may understand at the start that she is not given a position and wages as a right but because she gives service in exchange. She must earn what is in her pay envelope or be in a real sense a pauper or a parasite. There are altogether too many people who never consider whether or not they are giving an honest equivalent for what they get. Their attention is too firmly fixed on what the other fellow is doing to leave room for consideration of their own share in the matter.

While these little books on opportunities for girls will stimulate a girl's ambition and give her some helpful information, she must remember that they deal with the situation in a general way. The writers can not know just what her equipment and circumstances are. Before deciding to study some particular branch she ought to talk it over with some responsible, friendly, older person who knows her well and who will

give a frank opinion about her fitness for the work. Failure to do this leads often to serious disappointment. Many of those who take up correspondence school courses, waste a lot of money and get practically nothing out of the course except a set of books of no value to them. The books and the correspondence work are good enough in themselves. The trouble is that the student taking them has not had enough training in the rudiments of education, or is not adapted in some way to that particular branch. A heart-to-heart talk with some experienced older person before signing a contract might have saved money and time.

Usually it's safe to go to a good evening school and take a course in some foreign language as well as in some of the ordinary branches, especially if you were short in something at school. That will add to your equipment while you are trying to find an opening into something better. Nowadays there are courses in domestic art in most evening schools, and learning how to trim your own hats, to make your shirtwaists and how to cook simple meals, is a very valuable sort of training. If you try to do it with all your might it will train both hand and brain to work. Besides there is not the slightest doubt but you'll find opportunity to use the knowledge. And everybody knows that a small income goes twice as far if you can cook

wholesome food for yourself and make some of your clothes.

AUNT BRIDE.

Dear Aunt Bride:—

Two of your little talks have interested me greatly—or was one of them a letter from one of the reader-friends?—the one about the woman who treated herself to a dollar's worth of penny pictures. Since reading them I have wanted to add my mite. An interest in pictures and nature study is such a wonderful help in keeping off those demons of self-pity and loneliness, that I think all of us are called to foster it, wherever we can. Just recently I have borrowed from our public library Henry Van Dyke's "How to Judge a Picture," Clermont Witt's "How to Look at Pictures," and Eliza Allen Starr's "Christian Art in Our Age." They have given me a wonderful new pair of eyes. Now whenever I pass an art store window I stop to see if any of my favorites are displayed. Some pictures seem like real old friends. No matter how lonely and depressed I feel after a hard day at rather uncongenial work, when I come across them in a store window on my walk home they give me a feeling of friendliness and comradeship with the big world. Loneliness, I have found, is largely a matter of looking in instead of looking out or about.

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A PASSER-BY.

BY W. L.

A Short Visit.

E'en for a moment, as I pass Thy door,
I enter, and on bended knees I fall.
Pardon my coldness, Jesus, I implore,
And pour Thy mercies over me and
all.

In Haste.

I pass in haste and may not enter now,
But, as I pass, my head and heart I
bow
Before the altar, hoping soon to share
The vigils of the angels praying there.
—Irish Monthly.

"OUR LADY NEVER FORGETS."

"Like unto ships far out at sea
Outward and homeward bound are
we."

—LONGFELLOW

(Continued.)

"Dermot," she said, "this time to-morrow we shall be at our destination; when shall we meet again?"

"Oh, the Lord only knows," he replied; "I am to meet my brother to-morrow at the docks, after that I am to go on to Brisbane."

"Ireland seems a long way off," Kathleen said, wistfully, "I shall be entering on Sunday, the feast of the Dolors; until then I shall stay with Father Considine."

"What possessed you, Kathleen, to come out to this country?" he asked, after a pause.

Softly the girl quoted the words of the American poet:—

"The Master's voice is sweet,
He gave His life for me."

"Oh, that's always the way with you women, especially when you take to quoting poetry."

"I am afraid, Dermot," she said, "that constitutional morbidness is taking a firm hold on you; shake it off if you want to succeed."

"Anyhow, Kathleen, don't forget to pray for me, for I have no faith in my own prayers."

"You must be a credit to old Ireland out here, and I am about to ask you to make me a promise."

"Anything I can do to please you," he replied, "I shall be glad to do, but don't task a fellow's powers too much."

"Dermot," she said, earnestly, "out here many temptations will beset you; will you be true to your religion?"

"You are a regular preacher; no wonder you are coming out here, a good field for oratory—eh?"

"Do not joke about it, especially on the last evening. Promise me, at all events, that you will wear this little souvenir," and she put a tiny bag into his hand, containing a badge of the Sacred Heart, with a medal of Our Lady of Dolors and a pair of scapulars.

"That's easy enough," he re-

plied, "so I must say 'yes' to you."

Evening stole in over the sea, the last rays of the setting sun disappeared from view, and peeped over the hilltops and green fields. Many passengers sought their cabins, others remained late on deck, watching the stars burning brightly in the heavens, no sound to disturb the still air but the splashing of the waves against the sides of the ship.

Australia at the present day forcibly reminds one of England, and no exception to this general rule is found in the quaint town of Parramatta, lying amongst the rugged Blue Mountains, and abounding in delightful orange groves and orchards.

In springtime one can readily fancy himself in "apple blossom" land, as Clement Scott calls fertile Herefordshire; when the orchards are a sweet smelling garden of pink and white blossom. The orange trees grow in great profusion, with shady groves that make ideal trysting places for the feathered race, and one only knows when the gaudily colored parrots and other birds fly about that it is not the "Mother Country."

The Convent of Mercy stands some distance from the town. Fifteen years ago, when the Irish nuns came, it was a new foundation. To-day it is the most thriving institution in the diocese. As Sister Mary Augustine, Kathleen Neville can be recognized in her Sister of Mercy's garb. To her the past decade and a half has been a period of strenuous labor in the vineyard; but she found a shelter from all care and a happiness unbounded in the Sacred Heart; while the Rosary of Our Lady was the golden chain with which she drew many souls to that Divine Master.

The First Friday was now observed by a couple of hundred persons receiving Holy Communion, whereas a few years before the devotion was unknown. She has a sodality for "Children of Mary" visiting the poor, and it will only be known when the great day comes how many souls the gentle-hearted Irish nun brought to the Good Shepherd.

Often her thoughts flow back to conjecturing what had become of Dermot O'Brien; for since both arrived in Australia she never heard anything of him, though her prayers had followed him daily.

The curate, Father Considine, a young Irishman, had come to-day to the convent to see Sister Mary Augustine. As she came into the parlor, and he rose to meet her, she could notice that he was disturbed.

"Good-day, Father," she said.

"I have come rather early to visit, I am afraid, but, as usual, I want your help," the priest replied.

"What can I do, Father? But, tell me, how is poor Tim Connolly? I heard he got a bad change last night."

"It is about him I have come, he is very weak, and I have appointed him, but he wants to see you," said Father Considine.

"Has the new doctor come?"

"Oh, yes, he has, but a different sort of man to poor O'Sullivan. He seems a sour, carping fellow; however, we will put him aside for the present, though he told me to-day he wasn't going to have nuns poking about his patients—likely he is a bigot."

"What is his name?" Sister Augustine asked.

"'Pon my word, I forgot to ask the nurse; she seemed mortally afraid of him, and was fussing about. When will you be over to the hospital?"

"One o'clock is my free hour from the schools. Sister Cecelia and myself will go over then."

In the afternoon, when the two nuns reached the ward where the sick man lay, the shadow of death was hovering near. He stretched out his hand as Sister Augustine approached, and she gently put the crucifix to his lips. He could only utter the words, "Look after my little ones." Four young children were near him, the youngest lisping "Dada," and ignorant that soon she would have no earthly father.

Sister Augustine knelt down and recited the Litany for the Dying. Now and then Connolly would open his eyes, with that mute, pathetic, pleading look of the dying, as if to ask our help.

Presently some one came into the ward and proceeded to examine the patient. Sister Augustine knew this was the doctor, and asked him how the patient was.

"Oh, he may die any moment," he gruffly answered. "Anyhow, he won't last the night."

(Conclusion next week.)

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Camden St., Boston, Mass.

Medical

Bad Temper Shortens Life.

Ill-temper is contagious. So, by the same token, is kindness. And either may become habitual. The child may acquire the habit of pouting, frowning, stamping its foot, crying or giving expression to unkind and angry words when reprimanded or when things go wrong, says Dr. Albert S. Barnes in the *Mother's Magazine*. His mental irritability unfavorably affects his vasomotor system, and his blood vessels, being overworked, become prematurely aged. The same child may, with wise teaching and a real desire for self-improvement, acquire the habit of smiling self-control under the same distressing provocations. In this case his vascular system is protected from overstrain and retains its youthful character for a longer time. After a while the behavior becomes very largely a matter of habit.

This subject is as important for children in the home and at school as for their elders in the home and business and social worlds. A sunny temper will penetrate the knotty problems of arithmetic as well as those of the wood pile, and will untangle the intricacies of a foreign language or transform a disordered kitchen, better than a sullen one. The cheery disposition is likely to be a part of the victorious character. Popularity may not be a very high recommendation; but, other things being equal, it is better to be popular than grouchy. The grouchy person is most woefully handicapped, and must needs have many excellent qualities before he can hope to rise to equally high esteem with his less gifted but more cheerful comrades.

Real politeness is the kindly expression of a kindly intent. Ill-nature and politeness are antagonistic and can not dwell together for long in the same individual. Politeness in its genuine essence contributes toward the well-being of all, even to long life; while impoliteness and irascible temper may shorten life.

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The Housewife

A Cure For Tattling.

A mother who was very much grieved over her little daughter's habit of talebearing at last adopted a sensible way of dealing with it. She had tried various punishments, and had found out that she could not make the child see how disagreeable the habit was, so she turned directly about and sympathized with the little girl every time she came with a dismal tale of woe.

"Mother is very sorry the children are so naughty," she said with kisses and comfort in the way of sugar lumps. "You must not play with Mary again. I do not want her to be rude and unkind to my good little daughter."

In a very short time the little girl's circle of playmates narrowed down to herself, and she soon grew weary of playing alone. She coaxed and begged of her mother to let her play with the other children, only to hear the same words from the mother, "They are too rude and unkind for my little girl to play with."

It did not take very long for the child to think it all over, and one day she confessed with a burst of penitent tears that she was more to blame than the others. Then the mother tenderly explained the evils of tattling and always making one's self out innocent while the others were always in the wrong. The penitent little sinner in her arms was tired of being the only "good" child in the neighborhood, and the little lesson brought forth good fruits.—*Mother's Magazine*.

Housekeeper's Golden Rules.

First—Treat your servants as you would like to be treated yourself, if you were one of them.

Second—Early to bed, early to rise.

Third—Cleanliness is next to godliness.

Fourth—Have simple nourishing food and plenty of it.

Fifth—Market for necessities rather than for frills.

Sixth—Keep down the bills.

Seventh—Keep strict accounts.

Eighth—Pay as you go.

Ninth—Have a household budget and keep within it.

Tenth—Out of debt, out of danger.

Eleventh—Remember, discretion is the better part of valor.

Twelfth—Experience is a hard teacher, and an ounce of prevention is worth a pound of cure.

Kerosene Usefulness.

Kerosene, like soda, is so cheap and easily obtained that

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women quite overlook its usefulness. First of all, we know how cheering the light is from a good lamp, how quickly and satisfactorily a room can be heated. Take it to the laundry; two tablespoonfuls of kerosene added to an ordinary wash boiler of water, and the clothes steeped in it will come out clean, with absolutely no odor after rinsing; one teaspoonful in two quarts of boiled starch will lend a polish and also prevent the iron from sticking, especially in cold weather, when clothes freeze on the line.

Kerosene sprinkled where flies hatch will tend to drive them away, and mosquitoes positively refuse to remain where it is. For the latter, wet a cloth with the liquid, then hang it up; watch the satisfactory result.

Porcelain tubs, basins and sinks are quickly cleaned and polished by the sprinkling of a little kerosene on the article.

Kerosene, a small quantity, in a pail of scrubwater, is most efficacious for whitening all boards, stairs and tabletops.

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'Tis better far to try and fail
Than just to sit around and wail.

You have no right to ask of Jim
A favor you'd not do for him.

DON'T scorn the poor man whom you
meet;
To-morrow he may own your street.

"Now, boys, an animal with four legs is a quadruped. One with two legs is a biped. Man is a biped. Now, what is a zebra?"

"A striped."

"I LIKE this quaint little mountain village of yours, waiter. I suppose I can get plenty of oxygen here."

"No, sir; we've got local option."

"COME, Willie," said his mother, "don't be so selfish. Let your little brother play with your marbles a while."

"But," protested Willie, "he means to keep them always."

"Oh, I guess not."

"I guess yes! 'Cause he's swallowed two of them already."

"My dear, you ought to pass up frivolous things and take an interest in deep subjects. Take history, for instance. Here is an interesting item. Gessler, the tyrant, put up a hat for the Swiss to salute."

The lady was a trifle interested.

"How was it trimmed?" she inquired.

"YOUR honor," said the prisoner, "I am not a burglar. These jimmies and explosives found in my bag were not meant for dishonest purposes." "Then why did you carry them with you?" asked the interested judge. "I travel daily between my home in Lonesomehurst and the city," replied the prisoner, "and I use them to open the car windows." Whereupon he was discharged.

A HIGHLANDER was wrapped in gloom. A friend asked the cause, and was at last reluctantly informed: "It's that mon Mc-

Tavish! He called me a liar!" His friend tried to console him, explaining that many a man had been called a liar and was none the worse for it. The gloomy one, however, roused suddenly, and with some heat explained, "But I tell ye, mon, he proved it!"

THE Youngs unexpectedly dropped in on the Baileys for dinner, and Mrs. Bailey explained privately to little Helen that there would not be enough oysters, "so you and I will just have some broth and say nothing." Little Helen promised to remember, but when she discovered a small oyster in her plate, she could not recall any instructions. She dipped up the oyster and, holding it well in view, she piped out, "Mother, Mother, shouldn't Mrs. Young have this oyster too?"

A WEALTHY but miserable baronet was celebrated for having a magnificently-decorated dining-room, whilst his viands were very few. A celebrated wit was invited to dine on a certain occasion, and the host asked him if he didn't think the room elegant.

"Yes," was the reply. "But it is not quite to my taste."

"And what change would you make?" asked the host.

"Well," answered the wit, "if this were my house, you know, I would have"—looking at the ceiling—"less gilding and"—here he glanced furtively at the dining-table—"more carving."

DR. JOHN WATSON (Ian Mac-laren), was yet another who boasted of his facility in punning. At a dinner in London, where many literary men were present, he declared he could make as good a pun as any one in the room. The challenge was accepted. Thereupon Dr. Watson assumed a serious mien and appeared lost in thought.

"Come, now, Watson!" exclaimed Hall Caine, "we are all waiting."

"Please don't be in such a hurry, Caine," was the ready reply.

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Friendly Hints.

For a Citizen.

It is the Correct Thing:—

For a citizen to remember that he owes a duty to the community in which he lives.

To know the difference between statesmanship and political wire-pulling.

To remember that a trickster holding office is a standing reproach to the community which permitted his election.

Before saying too much about the State to have a fair idea of the men who happen, for all practical purposes, to be "the State."

To remember that parents and citizens as individuals have certain functions as individuals which can not be thrown off upon the State.

To let love of country be second only to love of God.

To know that the very least a loyal son of his country can do is to cast his vote for good men, and to help elect statesmen and not ward politicians and tricksters.

To remember that a reputable citizen who accepts office deserves the gratitude of every other reputable citizen.

To take a patriotic pride in the prosperity of one's country, one's State, and one's city.

To contribute cheerfully to all public enterprises.

To remember that a bad Christian never made a good citizen.

It is not the Correct Thing:—

For a man to think that he can rightfully live only for himself.

To claim the benefits of citizenship, and to shirk its burdens.

To think that rights have not their corresponding obligations.

To imagine that it is unworthy of a man to take an interest in politics.

To think that a man entitled to the ballot, who holds aloof from the polls and then talks about political corruption, is not

partly to blame for such a state of affairs.

To forget that in some instances "the State," which a few would have us believe is infallible, is composed, as far as real power is concerned, of many political tricksters who use public trusts and public funds to further their personal and party ends.

To talk about political corruption when one does nothing to mend the matter.

To forget that the "State" was made for man, not man for the State.

To imagine that admiration and approval are acceptable substitutes for money in public and charitable enterprises.—
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